Revenue Department was also very small. There were barely two Ezhava Proverthicars among the host of four-hundred and five.

In the Registration Department, there were 88 Sub-registrars, of whom only 4 were Ezhavas. One or two of these should be appointed as District Registrars. Of course in a department the head of which was himself a non-graduate, it could not be claimed that only graduates could be appointed to the subordinate ranks.

The premises of the S. N. V. English High School at Nedunganda stood badly in need of extension. There was an extensive compound belonging to the Sirkar *viz.*, the site of the Ariyittakunnu bungalow close by, a portion of which could be utilised for the school. Government had gifted properties to other institutions like the Union Christian College, Alwaye, and the Nair Service School. The same treatment should be accorded to the Nedunganda school.

DEWAN'S REPLY: Mr. Kunjukrishnan, you heard what I had to say to the two last speakers in regard to ensuring equality of opportunity for Ezhavas in the public service of the State.

Then in regard to the land for Nedunganda English High School, I shall come and inspect the spot with the Director of Public Instruction and see whether it would be possible to set free any land for that school.

155. Disabilities of Nadars.

Mr. D. ABEL NADAR (*Member, Nominated*) said that many pakuthi cutcherries were located in out-of-the way places and in places to which all sections of the public could not gain access. There were, for instance, not a few cutcherries situated in the midst of caste—Hindu houses. Another feature about these cutcherries was that many of them were housed in rented buildings. This should stop. The cutcheries should be shifted to central places accessible to all people and should be housed in Sirkar buildings. To mention a few particular instances, the Therur pakuthi cutcherry should be shifted to S. No. 1610 in the Therur pakuthi, the Iraviputhur pakuthi cutcherry should be shifted to some public place in the pakuthi, the Marungur pakuthi cutcherry should be shifted to near the Subramonyaswami temple, the Thengumputhur pakuthi cutcherry should be shifted to some place on the Manakudi road, and the Thamarakulam pakuthi cutcherry should be shifted to the Kottyady road.

The roads at Bhoothapandy should be thrown open to all communities at all times or the Taluk Cutcherry, Anchal office, Hospital, Pakuthi cutcherry, Girl's school etc., situated by the side of these roads should be shifted to some place accessible to all people. The Myladi street should also be used as a public thoroughfare.

Qualified Nadars should be freely entertained in all departments, so that the number of those in the service might be proportionate to the strength of the community. Those Nadar officers and ministerial service should be given promotions as a special case in preference even if the latter had put in longer service.

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DEWAN'S REPLY: Mr. Abel Nadar, as you know, Pakuthi Cutcherries are being newly constructed every year so that in course of time you will have new cutcherries everywhere. I shall make it a point to see that all new cutcherries are built in central places where no caste prejudices can operate. In the particular Terur pakuthi Cutcherry which you commented upon at such length, my enquiries go to show-and the Dewan Peishkar and District Magistrate of the Division concerned also has recently communicated with the Tahsildar on the mattter—that no section or caste or community is precluded or prohibited from entering the Taluk Cutcherry there. And similarly in all other Taluk Cutcherries with the exception of one place which is closed for a few days during a religious festival. I shall arrange that early steps are taken for the school and the Pakuthi Cutcherry being transferred from the precincts where a religious ceremony required the monopolisation of the spot by one or two sections of the community.

In regard to Boothapandy where you say certain streets are not open to all castes, I might draw your attention to the case of Myladi where there is a double set of objections. One caste objects to the Shanars and Nadars going through certain streets; and in the other case the Shanars and the Nadars object to the Parayas going through the streets. These are all little inequalities and complexities which are not as prevalent in Travancore now as they were sometime back. As time advances you will find that they become less and less prevalent. If sudden and powerful means are taken to effect proper alignments in buildings it often happens that the whole building crashes. That is the trouble. Such things should be done slowly and carefully.

You heard what I had to say to other communities who complained that they are not adequately represented in the public service. I can only repeat to you that equal opportunities will be ensured, with due regard to efficiency, to all communities in the State.

156. Needs of the Vellalas.

MR. M. SUBRAHMONYA PILLAI (*Member, Nominated*) said that the Vellalas of Travancore first sojourned into the country about two hundred and fifty years ago from Tanjore, Trichinopoly, Madura and other places, in some instances on the invitation of the Maharajas of Travancore. Some of them were given high appointments in the public service mostly as hereditary in particular families. Lands were also granted to them as *Kudumbaporuthi* or *Irayili*.

They had also temples for public worship all over the country to which lands were given free by the Maharajas. Their *Swamiyars* were given *Madams* in different places and there were landed estates granted to these *Madams* by the Sirkar. In the settlement of 1059, however, these lands attached to the temples and *Madams* of the Vellalas were treated as Poramboke lands and they were entered in the registers as such. This mistake should be rectified and the lands should be registered in favour of the corporations concerned or the *Poojaries* officiating in the

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